

# THE Christian Monitor.

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## RELIGIOUS INTELLIGENCE.

### CONVERSION OF A BUDHIST PRIEST.

The following is an extract from a communication recently received from Columbo, in the island of Ceylon, and dated January 13, 1815 :

"On Christmas-day (1814) a very remarkable baptism was celebrated in the middle of Divine worship, before a full congregation, at the church in the Fort. A Buddhist priest, of great eminence for character, talents, and literary attainments, after mature deliberation, and a careful perusal of the Gospel in the Cingalese language, had determined to throw aside his yellow robes, and embrace the Christian religion.

"It was in vain that his resolution was assailed by his brother priests, and by the solicitations of his own family ; their importunities only served to agitate his mind, but could not shake his determined conviction, founded upon examination and reflection. He gave up rank, affluence, connections, and family, to follow the dictates of his conscience. He was baptised by the name of Petrus Panditta Sekanas." From the natural influence of his character and abilities, such an example promises to be of signal use in the propagation of Christianity."

The account of the conversion of this priest is too long to be inserted entire. We must content ourselves with a few brief extracts.

"The manner," says Mr. Clough, (a missionary by whose instrumentality he was converted,) "in which I became acquainted with the Buddhist priest, was by attending the idolatrous worship and ceremonies. On these occasions I the more particularly addressed this Priest,

perceiving that he possessed acuteness of intellect, and was acknowledged to be the best versed in the religion of Budhu, and in the sciences of the country. I began to take great pleasure in conversing with him ; and the pleasure appearing to be reciprocal, our interviews became frequent and of protracted length.

"Perceiving, after many conversations, that he continued to be very inquisitive about Christianity, I furnished him with a copy of the four Gospels in Cingalese, with which he was much pleased, saying, 'This is what I have long wished to see, and be assured I will read it with great attention ;' I presented to him the Gospels at his own heathen temple, when some of his pupils for the Buddhist priesthood were present who were not a little surprised at the joy he expressed, and the care he manifested, in wrapping it up, as being more valuable than gold.

"He soon put me to the pleasing task of explaining, to the best of my abilities, those things which were rather mysterious to him. After he had read the Gospels several times, he began to lament that he had not the Old Testament, supposing it would give him a clear explanation of the New.

"I must now pass over a number of interesting evening conversations, and hasten to the interview when he made a public confession of the state of his mind and present views, which was nearly as follows :—'I feel a wish to give you a relation of my present condition, and I believe, from what I know of you, that you will not make a wrong use of any thing I say. Since I became acquainted with you, your conversation and your answers to my different questions have made a deep impression on my mind

and during the last three weeks, I have been in a state of great distress of mind. I have often returned home after my interviews with you, unable to sleep all night.' I asked him the cause of his trouble. He replied, that it rose from an apprehension that he and his countrymen who followed the religion of Budhu had been mistaken in their religious principles, which was to him a consideration of the greatest importance. He added, that the more he thought on the subject, the more the apprehension increased, in as much as the evidences in favor of the Christian religion were making a stronger and stronger impression upon him. I then asked him whether the God of the Christians was he who ought to be worshipped in preference to idols. He replied, that he had been considering the subject in all its bearings, and that he had offered up prayers for direction in a matter so important; and the more he prayed, the more did his desire to quit the religion of Budhu increase. He then asked me to assist him in managing this, for which his gratitude would be extreme, and that he should think that the great God had sent me from England to Ceylon to instruct him, and shew him the right way of worshipping God; and in return, he should think it incumbent upon him, to his latest hour, to make known to his countrymen the blessings of the Gospel which had been thus offered to him through my means. Perceiving that he was prepared to manifest his conversion, I asked him what he conceived the most speedy and effectual mode of doing it. He replied, 'By laying aside my priestly garments, and joining myself to the society of Christians;' adding, 'I am, in my present situation as comfortable as I can wish, with regard to the things of this world; but as soon as I throw off this garment, I shall be deprived of all means of support: and this gives me uneasiness, because I shall be brought into distress. If, however, I had only a sufficient knowledge of the Christian religion, to enable me to preach it, I believe the great and good God would not suffer me for one moment to want; and one of the greatest acts of mercy you can do, will be to assist me a little in this particular.'

"About this time there was a meet-

ing convened of several Bunhist priests, for some particular occasion near Galle, and the meeting was to continue for some days; and I was apprehensive he might be shaken, or not sufficiently prepared to stand the attacks of such a number of his former acquaintance. But at this time a singular circumstance occurred which seemed to give weight to all his past conduct. The priests who had assembled were desirous to avail themselves of the opportunity of receiving personal improvement through the means of my faithful convert; for he being the senior priest, was looked up to for instruction; for one evening when they were assembled, and were expecting to hear him preach on the religion of Budhu, he drew out the Cingalese New Testament, and began to read the first chapter of St. Matthew; and he proceeded to read other chapters, making his observations till morning, by which time he had finished the whole Gospel. He was heard with surprise and attention; and they frequently interrupted him, as he proceeded, with questions, which he answered to the best of his ability."

He was one of the most celebrated priests in the island, known both in the Candian and British dominions—he resided some time with the king of Candia, and is every where extolled for his extensive knowledge, both of the religion and literature of the island, as well as the Oriental languages.

The matter was blazed abroad the district, and came to the knowledge of the high priest, who was so alarmed by the intelligence, that he assembled fourteen of the head priests and sent them to prevail upon him, if possible, to abandon the idea of embracing Christianity; stating that if a priest of his rank and respectability in the religion of Budhu forsook them, it would not only disgrace his own character, but injure the cause. He continued immovable; and the matter spread so rapidly, that before the fourteen left him they were increased to fifty-seven, using every possible method to prevail upon him to continue as he was. Besides the priests, there were his family connections, some weeping, some scolding, and others threatening to put an end to their existence. Many



head men of the district came to him with large presents, observing, "If you forsake the priesthood, it will ruin our religion in this country." However, he broke through them all and made his escape at the hazard of his life.

After his baptism, his excellency the governor sent him two suits of new clothes. He is to have a salary from government as a translator; and is now about to translate the Bible into two languages of the island, the Cingalese, and Paariah, or Maggada, which is spoken in the interior. He is to study the Scriptures under the care of the Rev. Mr. Armour, who now resides in Columbo, until qualified to preach.

[*Boston Recorder.*]

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*Extract of a letter from the Auxiliary Bible Society of the People of Colour, Jamaica, to the British and Foreign Society.*

"We the undersigned Persons of Colour in the Island of Jamaica, sincerely impressed with the beneficent object of the British and Foreign Bible Society, behold with heart-felt pleasure, that while a great portion of mankind labors under the iron yoke of infidelity, the work of charity & love is exercised to send forth the Word of Salvation throughout the earth; whereby those who are as yet in a state of ignorance and sin, may be induced to read the Sacred Oracles of Truth; and, under the gracious influence of the Holy Spirit, be brought to a saving knowledge of God, and of his Son Jesus Christ our Lord.

"Disparaged, as we have hitherto been, and still continue to be, by the operation of local prejudices; we rejoice that an opportunity is held out to us to manifest how much we appreciate the exertions of so excellent an Institution, as being calculated to administer to the relief of all men, whatever be their nation or complexion.

"To this end, we beg leave to inform you, that a Society has been established on the 30th of September last, in the city of Kingston, under the denomination of *The Jamaica Auxiliary Bible Society of the People of Colour*; the object of which is, to raise a yearly subscription throughout the island, to assist the future pro-

gress of the British and Foreign Bible Society.


"Although the present remittance be but small (77l. 5s. currency,) yet we indulge ourselves in the hope that the smallest gift derives worth from the intention of the giver: this being the donations collected from the poorer classes in general of the People of Colour in Kingston; a partial collection having been already made from them before this Society was formed: we look forward, however, with the expectation, that it may, by God's blessing, assist in sowing the seed of his Divine Word in abundance.


"We entertain the highest regard for the British and Foreign Bible Society; the more especially as many of our unhappy brethren are at this moment enveloped in the dark cloud of ignorance and sin; yet we are happy in the reflection, that there are multitudes among us who thirst after the living Water of Life, and are desirous to see the pure and genuine Word of God spread."

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*From the Religious Remembrancer.*

☞ The following information is contained in a letter recently received from London, by a gentleman in Philadelphia, who has kindly permitted us to take such extracts as we deemed interesting to the Christian community.

"The Rev. Mr. Steinkopf, one of the Secretaries to the British and Foreign Bible Societies, has been for some time past, on the continent, endeavouring to excite attention to the object where it has not been hitherto felt, and to fan the sacred flame where it has been already kindled. The accounts from him are highly interesting, particularly of the meetings held in Switzerland, at Zurich, Basle, &c. and of the co-operation of the Catholic clergymen in Switzerland and many parts of Germany, in the circulation of the Holy Scriptures in such versions as Protestants cannot disapprove. This is an encouraging circumstance, and inspires us with hope, that the thick darkness which has so long covered the earth will be dissipated by the light of divine truth, and that the good work is already evidently begun. The Lord hasten it in his good time."

 The British and Foreign Bible Society, have, in addition to a former similar grant, voted a donation to the Philadelphia Bible Society of 200 Gaelic Testaments.

 The London Tract Society have ordered a donation of 2300 tracts to a gentleman in Virginia, who is engaged in benevolent designs for the moral improvement of the condition of the slaves in that State, for distribution among these objects of his attention.

### THE NEGRO PREACHER.

In the Island of St. Thomas, in the West Indies, was a Negro named Cornelius, who preached to his countrymen. He was a man of considerable talents, and was able to speak and write the Creole, Dutch, Danish, German, and English Languages. Till the year 1767 he was a slave: he first purchased the freedom of his wife; and then laboured hard to gain his own liberty; which he at last effected, after much entreaty, and the payment of a considerable sum. By degrees he purchased the emancipation of his six children. He learned the business of a mason so well, that he was appointed master-mason to the royal buildings, and had the honour to lay the foundation-stone of six Christian Chapels for the use of the United Brethren. His gifts for preaching were good and remarkably acceptable, not only to the Negroes but to many of the Whites. He spent even whole nights in visiting the different plantations; yet was by no means puffed up, but ever retained the character of an humble servant of Christ. When death approached, he sent for his family. His children and grand children assembled round the bed of the sick parent. He summoned up all his strength, sat up in the bed, uncovered his venerable head, adorned with locks as white as snow, and addressed them thus.—

“I rejoice exceedingly, my dearly beloved children to see you once more together before my departure; for I believe that my Lord and Saviour will soon come and take your father home to himself. You know, my dear children, that my chief concern has been respecting

you, and as long as I was with you; how frequently I have exhorted you with tears not to neglect the day of grace; but to surrender yourselves, with soul and body, to your God and Redeemer, to follow him faithfully. Sometimes I have dealt strictly with you, in matters which I believed would bring harm to your souls and grieve the Spirit of God; and I have exerted my parental authority to prevent mischief: but it was all done out of love to you. However, it may have happened that I have been sometimes too severe; if this has been the case, I beg you, my dear children, to forgive me. Oh forgive your poor dying father.”

### *Burder's Missionary Anecdotes.*

#### CONVERSION OF CUPIDO.

Cupido was, before his conversion, notorious for swearing, lying, fighting, but especially for drunkenness, which often brought him upon a sick bed, being naturally weak. At such times he always resolved to leave that practice, and to lead a sober life. He was, however, surprised to find, that no sooner did his health return, than his sins again prevailed. He was sometimes afraid of God, although ignorant of him; and expected that his conduct would prove the destruction of his soul. He enquired of all he met with for means to deliver him from the sin of drunkenness, supposing that to leave the rest would then be easy. Some directed him to witches and wizards, to whom he addressed himself: but these were miserable comforters; for they told him that his life was not worth a farthing, for when persons began to make such inquiries, it was a sure sign of death. Others prescribed various kinds of medicine, which he eagerly took; but all proved in vain. His feet were providentially led to Graaf Reinets, where he heard, in a discourse from brother Vanderlingen, that Christ Jesus the Son of God could save sinners from their sins. He cried out to himself, “That is what I want: that is what I want.” He immediately left business to come to us, that he might get acquainted with this Jesus; and told all he met, that he had at last found one who could save him from his sins.—*1b.*



## ASIA.

*From the Rev. Mr. Morrison, dated  
CANTON, China, Jan'y, 50, 1815.*

Last season I wrote at length to the Bible Society, and sent a copy of the New Testament in the Chinese language. I now send to you, for the Society, a proof copy of a duodecimo edition of the New Testament. To print which, in considerable numbers, I would again, in behalf of the heathen, entreat the aid of the British and Foreign Bible Society. It is not practicable in this country at present to sell the work. It must be given away *gratis*.

I have in the press a translation of the Book of Genesis. I fear, I shall not be able to send you a copy by these ships; there is, however, another fleet after those about to sail. With them I hope to send you a copy.

There are not now many copies on hand of the 2,000 which were cast off last year. The duodecimo edition will be much cheaper than the octavo one. It will cost, I believe, about half a dollar each copy.

It will always afford me sincere pleasure to hear of the success of your benevolent Society. May the blessings of the Almighty God ever accompany your efforts. I hope that you will deem it right to give many Testaments and Bibles to the Chinese. I do not solicit. Your Society does not require it. You are always forward to what you consider to be good, and the appropriate object of your institution.

*The British and Foreign Bible Society has granted to Mr. Morrison a further Donation of 1000l. to enable him to extend the circulation of the Chinese Scriptures.*

*From the Rev. Mr. SUPPER, Secretary  
to the Bible Society at Java.*

BATAVIA, Feb. 4, 1815.

You cannot think with what eagerness some Arabian Merchants and Scheiks read the Bibles they receive of me; for whole nights they sit in company together reading this Book of books.

An Arabian Merchant who has returned to Arabia, received, a few days before his departure, a Bible of me, and he has actually delayed his departure for several days, in order to read it with

tranquility and reflection. He promised to recommend this Book to his countrymen, and implored a thousand blessings upon the Bible.

I must also tell you that many Chinese in this place eagerly read the New Testaments put into their hands last year by the Rev. William Milne, who is really a faithful and very able assistant to Mr. Morrison, in China. I sometimes go round on purpose, and often find Chinese parents reading to their families in the morning, out of the New Testament, and they also request instruction about some passages. I gave a portion of the Old Testament, in Chinese, to several, who received it with the warmest gratitude; and one merchant pressed it to his bosom, and kissed it. Oh that you could be an eye-witness of the eagerness with which these people read the word of God!

*From the Rev. T. ROBERTSON, Pro-  
Secretary to the Corresponding Com-  
mittee in Bengal.*

OLD CHURCH, Calcutta, March 27, 1817.

I have already informed you of Mr. Martyn's Persian translation of the New Testament having arrived, and have now the pleasure of adding to it, the Gospel of St. John in the Bengalee language, translated by Mr. Ellerton, of Malda, a gentleman who is critically acquainted with this tongue. We trust that this will be an important engine, when printed, for communicating knowledge in our Schools. The remainder of the Testament will, we hope, soon follow. However small the success which hath hitherto followed our endeavours, this seems to be morally certain, that knowledge—the best of all knowledge, will be increased. Indeed there are manifest tokens of the fall of idolatry at least; and I observe that all those who have learnt the English language, even imperfectly, have acquired new sentiments with respect to the Author of their being, without themselves being aware of it. Thus the foundations of Polytheism are undermined daily, and a hope excited, that in a little time we may hear the whole building tumble to the ground. With the Sacred Scriptures in our hands, we can have no doubt, as to the temple that will rise upon its ruins. We look up to your Society, as the great instrument, under

God, for the raising of this house of the Lord, where the nations of Hindoostanee may flow together under the banners of Jesus Christ.

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AFRICA.

*From the Rev. G. H. NYLANDER, dated YONGROO, West Africa, Feb. 18, 1815.*

In January last, a learned Foolah man visited me, and said he had heard of my name in the place where he came from, and that I had given Mohammadu a large book, containing the Tawraaty, (the books of Moses,) and Injeelu, (the New Testament.) "Mohammadu," said he, "reads it every day, and explains it to his scholars." In the course of conversation, I found the Foolah man pretty well acquainted with the New Testament. He asked me several questions about Christ, his doctrine, and Apostles. We read a few chapters of Genesis, conversed about the creation, compared the Koran with the Bible, and thus passed about three hours very pleasantly. He said, "Me see white man book good, pass Mandingo man book. Me want to learn dis book. Suppose me go my country dis time, I tell my fader I go learn white man book: den me come back again, you and me play about dis book, palaver," (that is, pass our time in pleasant conversation) "about the subjects of the Bible." I gave him the last Arabic Bible I possessed. Several other Mohammedans have applied for Bibles, and I shall be very glad to get them from Brother Butsher.

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UKASE,

*From the Emperor ALEXANDER, to the Committee for the Clerical School\* in Russia.*

HAVING approved of every thing that the Committee for the Clerical Schools, in their Report of the 27th of last month, (August,) have laid before me, I consider it necessary to explain my own views respecting the education of those who are destined for the Church. As in the first Academical course of the College of Alexander Neffsky, which is now concluded, teachers have been trained for the Clerical Schools, in the districts of St. Petersburg and Moscow; it is my

\* About the Clerical Schools, see "Pinker-ton's Translation of Platon's Books"

wish, that the Committee may direct their attention, not only to these newly trained teachers, but also to the Schools themselves; that in the fullest sense of the word, they may be formed into *Schools of the Truth*. The true enlightening of the mind, must be produced by that light, *which shineth in the darkness, and the darkness comprehendeth it not*. By following, in every instance, this light, those who are learning, will be directed to the true source of knowledge, through the means which the Gospel displays to us, in the most sublime (beautiful) simplicity, and the most perfect wisdom; saying, *Christ is the way and the Truth and the life*. Let then the sole object of these Schools be, the educating of the Youth to active Christianity; on this may be founded all those instructions, which are requisite for their future destination, without fearing the misleading of the understanding, which will then be subordinate to the light of the Supreme Being.

I am convinced, that the Committee for the Clerical Schools, will (imploing the Lord's assistance,) use all their exertions to accomplish this end, without which, no true benefit can be looked for.

(Signed) ALEXANDER.

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CHRISTIAN MONITOR.

There is a little book, written by Dr. Chandler, entitled, "The trial of the witnesses of the Resurrection of Jesus Christ," which is well worthy of perusal.

The title of the book gives some indication of the Author's plan. The witnesses of the Resurrection are charged with giving false testimony. A court meets to try them under this charge. A jury is *sworn and impaneled*; and the evidence on each side is produced; the Counsel deliver their arguments; and the jury brings in a Verdict. The evidence is forcibly stated, and the pleadings are ingenious. The Verdict of the jury is "NOT GUILTY." And I will venture to say that every serious and impartial reader will approve the sentence of the Court. I am surprised that this little work is not more common in the book stores. It ought to sell at about 62½ of 75 Cents; and I dare say would sell very well.



Another small work of this kind by Dr. Clarke the title of which is, I believe, "A plain answer to the question," why are you a Christian?" may be recommended as well worthy of attention. To which may be added "Lesslies short method with the Deists"; to which, says the celebrated Dr. Johnsons, Infidelity has never been able to frame a specious answer.

And here the Editor would observe that the circulation of small well written essays on this subject by Christians might have a powerful effect in destroying the seeds of infidelity, which, there is reason to believe, are pretty thickly sown in our country. It is true, indeed, that there is at the present time much less of open and avowed scepticism, than there was some years ago among us. But it is to be feared that while there is considerable external respect shown to religion, many do not in their hearts receive the scriptures, as an authoritative declaration of the will of God to which they are bound to submit. And if this be so, every measure which Christians can adopt, ought to be vigorously pursued to eradicate the evil. It is admitted that with ordinary persons, at least, mere appeals to the understanding are not sufficient. In unbelief, the heart is more in fault than the head. While then it is shown, as I think it may be, that Christians have the advantage in the argument, it may be well for them to make powerful appeals to the heart, and endeavour to create *there* an interest in favour of religion—But should private and ordinary Christians say, "We are utterly unable to do these things—why then urge on us the discharge of this duty? I would answer,

Be instrumental in conveying to your erring and perishing fellow creatures, the reasonings and admonitions of others. There are in print now, and easy to be obtained, thousands and thousands of small pamphlets, or tracts, in which such addresses are made to the heart and conscience. And a very small retrenchment in your annual expenditures and a little industry, would enable you to disperse many of these papers among the poor, the inconsiderate, and careless, which with the divine blessing, might do much good. In almost every large town where Christianity is professed, and in many villages and country pla-

ces, there exist RELIGIOUS TRACT SOCIETIES, which disperse in the course of the year, millions of these little papers, written in a way well calculated to awaken the attention, and deeply to impress the heart—Now I would ask, why should there not be a Society of this kind in Richmond, and in every County in Virginia?

[This subject will be resumed in our next.]

### NOTICE.

The third anniversary of the BIBLE SOCIETY OF VIRGINIA will be held in the Capitol on the first Tuesday in April.

The members of the Society, it is hoped, will be punctual in their attendance; as a subject of great importance will be submitted for their consideration.

It may be well to mention that the measure alluded to is the formation in the United States of a NATIONAL BIBLE SOCIETY.

The Editor would beg leave to refer his readers to some remarks made on this subject in the Christian Monitor No. 56, whence, unless he deceives himself, it will appear that not only as Christians, but as Americans we ought to take a deep interest in the success of this measure.

From the intelligence contained in the present No. it may be seen, in part, what the nations of the old world are doing for the universal extension of the Redeemer's kingdom—Let not America be "one whit behind the very chiefest of them."

### LITERARY NOTICE.

[The following work commends itself to the attention of the public not only on account of the character of the writer but of the particular object of the present publication—The profits of it are intended to be appropriated to the completion of the theological education of a relative of the reverend Author]

PROPOSALS, for Publishing by Subscription, a compendious view of the leading principles and doctrines of THEOLOGY, natural and revealed, connecting with the latter a concise exhibition of the evidences of the CHRISTIAN RELIGION. BY THE REV. SAMUEL S. SMITH, D. D. L. L. D. LATE PRESIDENT OF THE COLLEGE OF NEW-JERSEY.

I. Comprising under the former, 1st. The proofs of the existence of God—2d. Of His perfections, natural and moral—3d. Of the great principles of duty—4th. Of a future state of existence, as discoverable simply by the light of Nature.

II. Comprising under the latter, disquisitions, 1st. Of the Divinity of the Lord Jesus Christ, or the doctrine of the Holy Trinity—2d. Concerning the decrees of God—3d. The Covenant of Works, and the fall of human nature.

III. The covenant of Grace and restoration of our nature—comprehending, 1st. The nature and equity of Atonement and Vicarious Substitution—2d. The constitution of the Covenant—its Promises and Conditions—3d. Its various dispensations.

IV. Of Faith, embracing 1st. Its nature, and its efficacy as a moral principle of action—2d. The reasonableness of its holding such a distinguished place as it does in the Christian system.

V. VI. VII. Of sanctification including Regeneration—of Justification—of Adoption.

VIII. Of the External Seals of the Covenant—embracing, 1st. Baptism—2d. The Lord's Supper—The nature and proper subjects of each.

IX. Of our future Existence—comprehending, 1st. The immortality of the whole man—2d. The resurrection of the body.

X. Of the eternal duration of the misery of the wicked, and the felicity of the righteous.

### THE WHOLE WORK.

It is believed, will occupy between 5 and 600 pages. It shall be printed on good paper, and bound in calf, at 5 dollars. It shall be put to press as soon as 500 subscribers are engaged. And every 6th volume is proposed as a compensation to any who shall be so obliging as to contribute their assistance in collecting the subscriptions and distributing the work.

March, 13, 1815.

### NOTICE.

The monthly concert of prayer will be held at the old Methodist meeting house on Monday next, commencing at 4 o'clock.

### QUERE.

The following quere was lately put by a respected friend to the Editor of the Monitor—He would be greatly obliged to any of his correspondents for a satisfactory answer.

“Ought parents, professing religion, to permit their children to do that which it would be inconsistent with their profession for themselves to do?”

It will be readily perceived that the question is limited to those things which lie within the sphere of parental authority; and which the exercise of proper vigilance may enable the parent to prevent.

### *Renunciation of the Servitude of Sin.*

- 1 Sin, my worst enemy, begone,  
I'm weary of thy sway :  
Too long hast thou my soul enslav'd,  
I will be free to-day.
- 2 By thee of old was war in heav'n,  
By thee the angels fell ;  
Exchang'd their blissful seats in heav'n  
For endless wo in hell.
- 3 By thee man lost his paradise  
Where joy alone had place :  
From that sad moment pain and death  
Pursue our guilty race
- 4 Destroyer of the works of God,  
Thwarting his goodness still ;  
All nature, groaning, points to thee  
The source of ev'ry ill.
- 5 Deceiver ! to thy flatt'ring lies  
I fondly gave my ear ;  
Refrain'd not from thy poison'd bowl,  
Nor saw destruction near.
- 6 Much cause have I to hate thee, sin,  
Thou vile pernicious guest ;  
Away ! no longer shalt thou hold  
A dwelling in my breast.
- 7 Saviour of men, I cry to thee,  
For sin will not depart,  
Till thou with pow'r divine expel  
The tyrant from my heart.
- 8 Display thy cross, thou prince of peace,  
Then shall the monster flee :  
Thy conqu'ring love, and that alone,  
Can set the captive free.
- 9 O come with all thy wondrous grace  
And take me for thy own :  
Erect within my bosom, Lord,  
Thy everlasting throne
- 10 Controul me by thy sacred laws,  
My fears of wrath remove ;  
And for thy glory let my soul,  
Thy full salvation prove

EDITED BY THE REVEREND  
JOHN H. RICE.